Womens Speaking

Justified, Proved and Allowed of by the SCRIPTURES,

All such as speak by the Spirit and Power of the Lord JESUS.

And how WOMEN were the first that preached the Tidings of the Resurrection of JESUS, and were sent by CHRIST's Own Command, before He ascended to the Father, *John* 20.17.

And it shall come to pass, in the last dayes, saith the Lord, I will pour out of my Spirit upon all Flesh; your Sons and Daughters shall prophesie. Acts 2. 17. Joel 2. 28.

It is written in the Prophets, They shall be all taught of God, saith Christ, John 6. 45.

And all thy Children shall be taught of the Lord, and great shall be the Peace of thy Children, Isa. 54. 13.

And they shall teach no more every man his Neighbour, and every man his Brother, saying, Know the Lord; for they shall all know me, from the least to the greatest of them, saith the Lord. Jer. 31. 34.

It is written in the

London, Printed in the Year, 1666.

Women's Speaking

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Womens Speaking Justified, Proved, and Allowed by the Scriptures.

WHereas it hath been an Objection in the minds of many, and several times hath been objected by the Clergy, or Ministers, and others, against Womens speaking in the Church; and so consequently may be taken, that they are condemned for medling in the things of God; the ground of which Objection, is taken from the Apostles words, which he Writ in his first Epistle to the *Corinthians*, chap. 14. vers. 34, 35. And also what he writ to *Timothy* in the first Epistle, chap. 2. vers. 11, 12. But how far they wrong the Apostle's intentions in these Scriptures, we shall shew clearly when we come to them in their course and order. But first let me lay down how God himself hath manifested his Will and Mind concerning Women, and unto Women.

And first, When *God created Man in his own Image; in the Image of God created he them, Male and Female; and God blessed them; and God said unto them, Be fruitful, and multiply: And God said, Behold, I have given you of every Herb, &c. Gen.* 1. Here God joyns them together in his own Image, and makes no such distinctions and differences as men do; for though they be weak, he is strong; and as he said to the Apostle, *His Grace is sufficient*, and his *strength is made manifest in weakness*, 2 Cor. 12. 9. And such hath the Lord chosen, even *the weak things of the world, to confound the things which are mighty; and things which are despised, hath God chosen, to bring to nought things that are*, 1 Cor. 1. And God hath put no such difference between the Male and Female as men would make.

It is true, *The Serpent that was more subtile then any other Beast of the Field*, came unto the Woman, with his Temptations, and with a lie, his subtilty discerning her to be more enclinable to hearken to him, when he said, *If ye eat, your eyes shall be opened*; and the Woman saw that *the Fruit was good to make one wise*; there the temptation got into her, and *she did eat, and gave to her Husband, and he did eat* also, and so they were both tempted into the transgression and disobedience; and therefore God said unto *Adam*, when that he hid himself when he heard his voice, *Hast thou eaten of the Tree which I commanded thee that thou shouldst not eat?* And *Adam* said, *The Woman which thou gavest*

me, she gave me of the Tree, and I did eat. And the Lord said unto the Woman, What is this that thou hast done? and the Woman said, *The Serpent beguiled me, and I did eat.* Here the Woman spoke the truth unto the Lord: see what the Lord saith, vers. 15. after he had pronounced Sentence on the Serpent; *I will put enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel*, Gen. 3.

Let this Word of the Lord, which was from the beginning, stop the mouths of all that oppose Womens Speaking in the Power of the Lord; for he hath put enmity between the Woman and the Serpent; and if the Seed of the Woman speak not, the Seed of the Serpent speaks; for God hath put enmity between the two Seeds, and it is manifest, that those that speak against the Woman and her Seeds Speaking, speak out of the enmity of the old Serpents Seed; and God hath fulfilled his Word and his Promise, *When the fulness of time was come, he hath sent forth his Son, made of a Woman, made under the Law, that we might receive the adoption of Sons*, Gal. 4. 4, 5.

Moreover, the Lord is pleased, when he mentions his Church, to call her by the name of *Woman*, by his Prophets, saying, *I have called thee as a Woman forsaken, and grieved in Spirit, and as a Wife of Youth*, Isa. 54. Again, *How long wilt thou go about, thou back-sliding Daughter? For the Lord hath created a new thing in the earth, a Woman shall compass a Man*, Jer. 31. 22. And *David*, when he was speaking of Christ and his Church, he saith, *The Kings Daughter is all glorious within, her clothing is of wrought Gold; she shall be brought unto the King: with gladness and rejoycing shall they be brought; they shall enter into the King's Palace*, Psal. 45. And also King *Solomon* in his Song, where he speaks of Christ and his Church, where she is complaining and calling for Christ, he saith, *If thou knowest not, O thou fairest among women, go thy way by the footsteps of the Flock*, Cant. 1. 8. c. 5. 9. And *John*, when he saw the wonder that was in Heaven, he saw *a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars; and there appeared another wonder in Heaven, a great red Dragon stood ready to devour her Child*: here the enmity appears that God put between the Woman and the Dragon, *Revelations* 12.

Thus much may prove that the Church of Christ is a Woman, and those that speak against the Womans speaking, speak against the Church of Christ, and the Seed of the Woman, which Seed is Christ; that is to say, Those that speak against the Power of the Lord, and the Spirit of the Lord speaking in a Woman, simply, by reason of her Sex, or

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because she is a Woman, not regarding the Seed, and Spirit, and Power that speaks in her; such speak against Christ, and his Church, and are of the Seed of the Serpent, wherein lodgeth the enmity. And as God the Father made no such difference in the first Creation, nor never since between the Male and the Female, but alwayes out of his Mercy and loving kindness, had regard unto the weak. So also, his Son, Christ Jesus, confirms the same thing; when the *Pharisees* came to him, and asked him, if it were lawful for a man to put away his Wife? he answered and said unto them, *Have you not read, That he that made them in the beginning, made them Male and Female*, and said, *For this cause shall a Man leave Father and Mother; and shall cleave unto his Wife; and they twain shall be one flesh, wherefore they are no more twain but one flesh; What therefore God hath joyned together, let no Man put asunder*, Mat. 19.

Again, Christ Jesus, when he came to the City of *Samaria*, where *Jacobs* Well was, where the Woman of *Samaria* was; you may read, in *John* 4. how he was pleased to preach the Everlasting Gospel to her; and when the Woman said unto him, *I know that when the Messiah cometh*, (which is called Christ) *when he cometh, he will tell us all things*; Jesus saith unto her, *I that speak unto thee am he*; This is more than ever he said in plain words to Man or Woman (that we read of) before he suffered. Also he said unto *Martha*, when she said, she knew that her Brother should rise again in the last day, Jesus said unto her, *I am the Resurrection and the Life: he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth shall never die. Believest thou this?* she answered, *Yea Lord, I believe thou art the Christ, the Son of God.* Here she manifested her true and saving Faith, which few at that day believed so on him, *John* 11. 25, 26.

Also that Woman that came unto Jesus with an Alabaster Box of very precious Ointment, and poured it on his Head as he sat at meat; it's manifested that this Woman knew more of the secret Power and Wisdom of God, then his Disciples did, that were filled with indignation against her; and therefore Jesus saith, *Why do ye trouble the Woman? for she hath wrought a good work upon me; Verily, I say unto you, Wheresoever this Gospel shall be preached in the whole World, there shall also this that this Woman hath done, be told for a memorial of her*, Matt. 26. Mark 14. 3. *Luke* saith further, *She was a sinner*, and that *she stood at his feet behind him weeping, and began to wash his feet with her tears, and did wipe them with the hair of her head, and kissed his feet, and anointed them with Ointment.* And when Jesus saw the Heart of the *Pharisee* that had bidden him to his house, he took occasion to speak unto *Simon*, as you may read in *Luke* 7. and he turned to the Woman, and

said,

ſaid, Simon, ſeeſt thou this Woman? Thou gaveſt me no water to my feet; but ſhe hath waſhed my feet with tears, and wiped them with the hair of her head: Thou gaveſt me no kiſs; but this Woman, ſince I came in, hath not ceaſed to kiſs my Feet: My Head with Oyl thou didſt not annoint; but this Woman hath anointed my Feet with Ointment: Wherefore I ſay unto thee, her ſins, which are many, are forgiven her, for ſhe hath loved much, Luke 7. 37, to the end.

Alſo there was many Women which followed Jeſus from *Galilee*, miniſtring unto him, and ſtood afar off when he was Crucified, *Mat.* 28. 55. *Mark* 15. Yea even the Women of Jeruſalem wept for him, inſomuch that he ſaid unto them, *Weep not for me, ye Daughters of Jeruſalem, but weep for your ſelves, and for your Children*, Luke 23. 28.

And certain Women which had been healed of evil Spirits and Infirmities, Mary Magdalen; *and* Joanna *the Wife of* Chuza, Herods *Stewards Wife; and many others which miniſtred unto him of their ſubſtance*, Luke 8. 2, 3.

Thus we ſee that Jeſus owned the Love and Grace that appeared in Women, and did not deſpiſe it; and by what is recorded in the Scriptures, he received as much love, kindneſs, compaſſion, and tender dealing towards him from Women, as he did from any others, both in his life time, and alſo after they had exerciſed their cruelty upon him; for *Mary Magdalene*, and *Mary* the Mother of *Joſes*, beheld where he was laid; *And when the Sabbath was paſt*, Mary Magdalene, *and* Mary *the Mother of* James, *and* Salom, *had brought ſweet ſpices that they might annoint him: And very early in the morning, the firſt day of the week, they came unto the Sepulchre at the riſing of the Sun; And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the Sepulchre? And when they looked, the ſtone was rolled away, for it was very great;* Mark 16. 1, 2, 3, 4. Luke 24. 1, 2. *and they went down into the Sepulchre*; and as *Matthew* ſaith, *The Angel rolled away the ſtone; and he ſaid unto the Women, Fear not, I know whom ye ſeek, Jeſus which was Crucified: he is not here, he is riſen*, Mat. 28. Now *Luke* ſaith thus, *That there ſtood two men by them in ſhining apparel, and as they were perplexed and afraid, the men ſaid unto them, He is not here; remember how he ſpake unto you when he was in* Galilee, *That the Son of Man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again; and they remembred his words, and returned from the Sepulchre, and told all theſe things unto the eleven, and to all the reſt.*

It was *Mary Magdalene*, and *Joanna*, and *Mary* the Mother of *James*, and the other Women that were with them, which told theſe things to

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the Apostles, *And their words seemed unto them as idle tales, and they believed them not.* Mark this, ye despisers of the weakness of Women, and look upon your selves to be so wise; but Christ Jesus doth not so, for he makes use of the weak: for when he met the Women after he was risen, he said unto them, *All Hail*, and they came and held him by the Feet, and worshipped him; then said Jesus unto them, *Be not afraid; go tell my Brethren that they go into* Gallilee, *and there they shall see me*, Mat. 28. 10. Mark 16. 9. And *John* saith, when *Mary* was weeping at the Sepulchre, that Jesus said unto her, *Woman, why weepest thou? what seekest thou? And when she supposed him to be the Gardiner, Jesus saith unto her*, Mary; *she turneth her self, and saith unto him, Rabboni, which is to say Master; Jesus saith unto her, Touch me not, for I am not yet ascended to my Father, but go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God*, John 20. 16, 17.

Mark this, you that despise and oppose the Message of the Lord God that he sends by Women; what had become of the Redemption of the whole Body of Man-kind, if they had not believed the Message that the Lord Jesus sent by these Women, of and concerning his Resurrection? And if these Women had not thus, out of their tenderness and bowels of love, who had received Mercy, and Grace, and forgiveness of sins, and Virtue, and Healing from him; which many men also had received the like if their hearts had not been so united and knit unto him in love, that they could not depart as the men did, but sat watching, and waiting, and weeping about the Sepulchre until the time of his Resurrection, and so were ready to carry his Message, as it manifested; else how should his Disciples have known, who were not there?

Oh! blessed and glorified be the Glorious Lord for this may all the whole body of man-kind say, though the wisdom of man, that never knew God, is always ready to except against the weak; but the weakness of God is stronger then men, and the foolishness of God is wiser then men.

And in *Act.* 18. you may read how *Aquila* and *Priscilla* took unto them *Apollos*, and expounded unto him the way of God more perfectly; who was an eloquent man, and mighty in the Scriptures; yet we do not read that he despised what *Priscilla* said, because she was a Woman, as many now do.

And now to the Apostles words, which is the ground of the great Objection against Womens Speaking. And first, 1 *Cor.* 14. let the Reader seriously read that Chapter, and see the end and drift of the

Apostle

Apoſtle in ſpeaking theſe words; for the Apoſtle is there exhorting the *Corinthians* unto charity, and to deſire Spiritual gifts, and not to ſpeak in an unknown tongue; and not to be Children in underſtanding, but to be Children in malice, but in underſtanding to be men; and that the Spirits of the Prophets ſhould be ſubject to the Prophets; for God is not the Author of Confuſion, but of Peace: And then he ſaith, *Let your Women keep ſilence in the Church*, &c.

Where it doth plainly appear that the Women, as well as others, that were among them, were in confuſion; for he ſaith, *How is it Brethren? when ye come together, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation? let all things be done to edifying.* Here was no edifying, but all was in confuſion ſpeaking together; Therefore he ſaith, *If any man ſpeak in an unknown Tongue, let it be by two, or at moſt by three, and that by courſe; and let one Interpret; but if there be no Interpreter, let him keep ſilence in the Church.* Here the Man is commanded to keep ſilence as well as the Woman, when they are in confuſion and out of order.

But the Apoſtle ſaith further, *They are commanded to be in Obedience*, as alſo ſaith the Law; and *if they will learn any thing, let them ask their Husbands at home; for it is a ſhame for a Woman to ſpeak in the Church.*

Here the Apoſtle clearly manifeſts his intent; for he ſpeaks of Women that were under the Law, and in that Tranſgreſſion as *Eve* was, and ſuch as were to learn, and not to ſpeak publickly, but they muſt firſt ask their Husbands at home; and it was a ſhame for ſuch to ſpeak in the Church: And it appears clearly, that ſuch Women were ſpeaking among the *Corinthians*, by the Apoſtles exhorting them from malice and ſtrife, and confuſion, and he preacheth the Law unto them, and he ſaith, in the Law it is written, *With men of other tongues, and other lips, will I ſpeak unto this people*, verſ. 2.

And what is all this to Womens Speaking? that have the Everlaſting Goſpel to preach, and upon whom the Promiſe of the Lord is fulfilled, and his Spirit poured upon them according to his Word, *Acts* 2. 16, 17, 18. And if the Apoſtle would have ſtopped ſuch as had the Spirit of the Lord poured upon them, why did he ſay juſt before, *If any thing be revealed to another that ſitteth by, let the firſt hold his peace?* and *you may all propheſie one by one.* Here he did not ſay that ſuch Women ſhould not Propheeſie as had the Revelation and Spirit of God poured upon them; but their Women that were under the Law, and in the Tranſgreſſion, and were in ſtrife, confuſion & malice in their ſpeaking; for if he had ſtopt Womens praying or propheſying, why doth he ſay, *Every man praying or propheſying, having his head covered, diſhonoureth*

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his Head; [illegible] Woman praying or prophesying uncovered, dishonoureth her Head: for that is even all one, as if she were shaven: For if the Woman be not covered, let her also be shorn: but if it be a shame for a Woman to be shorn or shaven, let her be covered. 1 Cor. 11. 3, 4, 5, 6.

Also that other Scripture, in 1 Tim. 2. where he is exhorting that Prayers and Supplications be made for all men, lifting up holy hands without wrath and doubting. Who saith in the like manner also, That Women adorn themselves in modest apparel, with shamefastness and sobriety, not with broidered hair, or gold, or pearls, or costly array: He saith, Let Women learn in silence with all subjection; but I suffer not a Woman to teach, nor to usurp authority over the Man, but to be in silence: for Adam was first formed, then Eve; and Adam was not deceived, but the Woman being deceived was in the transgression.

Here the Apostle speaks particularly to a Woman in Relation to her Husband, to be in subjection to him, and not to teach, not usurp authority over him, and therefore he mentions *Adam* and *Eve*. But let it be strained to the utmost, as the opposers of Womens Speaking would have it, that is, That they should not preach nor speak in the Church, of which there is nothing here: Yet the Apostle is speaking to such as he is teaching to wear their apparel, what to wear, and what not to wear: such as were not come to wear modest apparel, and such as were not come to shamefastness and sobriety, but he was exhorting them from broidered hair, gold, and pearls, and costly array, and such are not to usurp authority over the Man, but to learn in silence with all subjection, as it becometh Women professing Godliness with good works.

And what is all this to such as have the Power and Spirit of the Lord Jesus poured upon them, and have the Message of the Lord Jesus given unto them? must not they speak the Word of the Lord because of these undecent and unreverent Women that the Apostle speaks of, and to, in these two Scriptures? And how are the men of this Generation blinded, that bring these Scriptures, and pervert the Apostles Words, and corrupt his intent in speaking of them? and by these Scriptures, endeavour to stop the Message and Word of the Lord God in Women, by contemning and despising of them. If the Apostle would have had Womens speaking stopt, and did not allow of them, why did he entreat his true Yoak-Fellow to help those Women who laboured with him in the Gospel? *Phil.* 4. 3. And why did the Apostles join together in Prayer and Supplication with the Women, and *Mary* the Mother of Jesus, and with his Brethren, *Acts* 1. 14. if they had not allowed and had union and fellowship with the Spirit of God, wherever it was revealed

revealed in Women as well as others; but all this opposing and gainsaying of Women speaking, hath risen out of the bottomless Pit, and Spirit of Darkness that hath spoken for these many hundred years together in this night of Apostacy, since the Revelations have ceased and been hid; and so that Spirit hath limited and bound all up within its bond and compass, and so would suffer none to speak, but such as that Spirit of Darkness approved of, Man or Woman.

And so here hath been the misery of these last Ages past, in the time of the Reign of the Beast, that *John* saw when he stood upon the Sand of the Sea, rising out of the Sea, and out of the Earth, having seven Heads and ten Horns, *Rev.* 13. In this great City of *Babylon*, which is the Woman that hath sitten so long upon the Scarlet-coloured Beast, full of names of Blasphemy, having seven Heads and ten Horns; and this Woman hath been arrayed and decked with gold, and pearls, and precious stones; and she hath had a golden Cup in her hand, full of Abominations, and hath made all Nations drunk with the Cup of her Fornication; and all the world hath wondred after the Beast, and hath worshiped the Dragon that gave power to the Beast; and this Woman hath been drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus; and this hath been the woman that hath been speaking and usurping authority for many hundred years together: And for the times and ages past testifie how many have been murdered and slain, in Ages and Generations past, every Religion and Profession (as it hath been called) killing and murdering one another, that would not joyn one with another: And thus the Spirit of Truth, and the Power of the Lord Jesus Christ hath been quite lost among them that have done this; and this mother of Harlots hath sitten as a Queen, and said, *She should see no sorrow*; but though her dayes have been long, even many hundred of years, for unto her was power given unto the Beast, to continue forty and two months, and to make war with the Saints, and to overcome them; and all that have dwelt upon the earth have worshiped him, whose names are not written in the Book of the Life of the Lamb, slain from the foundation of the world.

But blessed be the Lord, his time is over, which was above twelve hundred years, and the darkness is past, and the night of Apostacy drawes to an end, and the true Light now shines, the morning-Light, the bright morning-Star, the Root and Off-spring of *David*, he is risen, he is risen, glory to the highest for evermore; and the Joy of the morning is come, and the Bride, the Lambs Wife, is making her self ready, as a Bride that is adorning for her Husband, and to her is granted that she shall be arrayed in fine linnen, clean and white, and the fine

linnen

sinner is the Righteousness of the Saints: The *Holy Jerusalem* is descending out of Heaven from God, having the Glory of God, and her Light is like a Jasper stone, clear as Christal.

And this is that free Woman that all the Children of the Promise are born of; and the Children of the bond-woman, which is *Hagar*, which gendereth to strife and to bondage, and which answereth to *Jerusalem* which is in bondage with her Children; but this is *the Jerusalem which is free, which is the Mother of us all*: And so this bond-woman and her children, that are born after the flesh, have persecuted them that are born after the Spirit, even until now: but now the bond-woman and her Seed is to be cast out, that hath kept so long in bondage and in slavery, and under limits; this bond-woman and her brood is to be cast out, and our Holy City, the *New Jerusalem* is coming down from Heaven, and her Light will shine throughout the whole earth, even as *Jasper stone, clear as Christal*, which brings freedom and liberty, and perfect Redemption to her whole Seed; and this is that Woman and Image of the Eternal God, that God hath owned, and doth own, and will own for evermore.

More might be added to this purpose, both out of the Old Testament and New, where it is evident that God made no difference, but gave his good Spirit, as it pleased him, both to Man and Woman, as *Deborah, Huldah*, & *Sarah*. The Lord calls by his prophet *Isaiah*, *Hearken unto me, ye that follow after Righteousness; ye that seek the Lord, look unto the Rock from whence ye were hewen, and to the hole of the Pit from whence ye were digged; look unto* Abraham *your Father, and to* Sarah *that bare you; for the Lord will comfort* Sion, &c. Isa. 51. *And* Anna *the Prophetess, who was a Widow of fourscore and four years of age, which departed not from the Temple, but served God with fasting and prayers night and day, she coming in at that instant, (when old Simeon took the Child Jesus in his arms, and) she gave thanks unto the Lord, and spake of him to all them who looked for Redemption in* Jerusalem, *Luke* 2. 36, 37, 38. And *Philip* the Evangelist, into whose house the Apostle Paul entered, who was one of the Seven, *Acts* 6. 5. He had four Daughters which were Virgins, that did prophesie, *Acts* 21. 9.

And so in this serve to stop that opposing Spirit that would limit the Power and Spirit of the Lord Jesus, whose Spirit is poured upon all flesh, both Sons and Daughters, now in his Resurrection; and since that the Lord God in the Creation, when he made man in his own Image, he made them *male* and *female*; and since that Christ Jesus, as the Apostle saith, was made of a Woman, and the power of the Highest overshadowed her, and the holy Ghost came upon her, and the holy

thing that was born of her, was called the Son of God: and when he was upon the Earth, he manifested his Love, and his will, and his mind, both to the Woman of *Samaria*, and *Martha*, and *Mary* her Sister, and several others, as hath been shewed: and after his Resurrection also manifested himself unto them first of all, which before he ascended unto his Father. *Now when Jesus was risen the first day of the week, he appeared first unto Mary Magdalene*, Mark 16. 9. And thus the Lord Jesus hath manifested himself and his Power, without respect of Persons; and so let all mouths be stopt that would limit him, whose Power and Spirit is infinite, that is pouring it upon all flesh.

And thus much in answer to the 2 Scriptures, which have been such a stumbling block, that the ministers of Darkness have made such a mountain of; But the Lord is removing all this, and taking it out of the way.

R. P.

A further Addition in Answer to the Objection concerning Women keeping silent in the Church; For it is not permitted for them to speak, but to be under obedience; as also saith the Law, If they will learn any thing, let them ask their Husbands at home, for it is a shame for a Woman to speak in the Church; *Now this as Paul writeth in* 1 Cor. 14. *if any such there be*, 1 Tim. 2. *Let Women learn in silence with all subjection.*

TO which I say, If you tie this to all outward Women, then there were many Women that were Widows which had no Husbands to learn of, and many were Virgins which had no Husbands; and *Philip* had four Daughters that were Prophets, such would be denyed which the Apostle did not forbid: And if it were to all Women, that no Woman might speak, then *Paul* would have contradicted himself; but they were such Women that the Apostle mentions in *Timothy* That were *Proud, and turned aside backward, and lyers, and sticked against Christ*. For Christ in the Male and in the Female is one, and he is the Husband, and the Wife is the Church; and God hath said, that his Daughters should Prophesie as well as his Sons: And where he hath poured forth his Spirit upon them, they must prophesie, though Paul speaks to the contrary, and will not permit any Women to speak. And therein it is said, *I permit not a Woman to speak*, but the Law saith, that Women are led by the Spirit of God, they are not under the Law, for Christ in the Male and in the Female is one, and he is made

made manifest in Male and Female, we may speak. In the [illegible] Law for Righteousness, as all those that believe. So here you ought to make a distinction what sort of Women are forbidden to speak, such onely under the Law, who were not come to Christ, nor had the Spirit of Prophesie: For *Hulda*, *Miriam*, and *Hanna*, were Prophets, who were not forbidden in the time of the Law, for they all prophesied in the time of the Law; as you may read, in 2 *Kings* 22. that *Hulda* said unto the Priest, and to the Ambassadors that were sent to her from the King, &c. saith she, *and tell the Man that sent you to me, Thus saith the Lord God of Israel, Behold, I will bring evil upon this place, and on the Inhabitants thereof, even all the words of the Book which the King of Judah hath read, because they have forsaken me, and have burnt Incense to other Gods, to anger me with all the works of their hands: Therefore my wrath shall be kindled against this place, and shall not be quenched. But to the King of Judah, that sent you to me to ask counsel of the Lord, so shall you say to him, Thus saith the Lord God of Israel, Because thy heart did melt, and thou humbledst thy self before the Lord, when thou heardst what I spake against this place, and against the Inhabitants of the same, how they should be destroyed; Behold I will receive thee to thy Father, and thou shalt be gathered into thy Grave in peace, and thine eyes shall not see all the evil which I will bring upon this place.* Now let us see if any of you blind Priests can speak after this manner, and see if it be not a better Sermon than any of you can make, who are against Womens Speaking? And *Isaiah*, that went to the Prophetess, did not forbid her Speaking or Prophesying, *Isa.* 8. And was it not prophesied in *Joel* 2. that *Hand-maids should Prophesie*? And are not Hand-maids Women? Consider this, ye that are against Womens Speaking, how in the *dayes* the Spirit of the Lord was poured forth upon Daughters as well as Sons, in the time of the Gospel, when *Mary* came to salute *Elizabeth in the Hill Country* in Judea, and when Elizabeth *heard the salutation of Mary, the Babe leaped in her Womb, and she was filled with the Holy Spirit*, and Elizabeth *spake with a loud voice, Blessed art thou among st Women, blessed is the fruit of thy Womb; whence is this to me, that the Mother of my Lord should come to me? for lo, as soon as the Salutation came to my ears, the Babe leaped in my Womb for joy; for blessed is she that believes, for there shall be a performance of those things which were told her from the Lord.* And this was Elizabeth's Sermon concerning Christ, which to this day stands upon Record. And then *Mary* said, *My Soul doth magnifie the Lord, and my Spirit rejoyceth in God my Saviour, for he hath regarded the low estate of his Handmaid: for behold, from henceforth all Generations shall call me blessed, for he that is mighty hath done to me great things, and holy is his Name, and his Mercy is on them that*

[illegible] from Generation to Generation; he hath shewed strength with his arm; he hath scattered the proud in the imagination of their own hearts; he hath put down the mighty from their Seats, and exalted them of low degree; he hath filled the hungry with good things, and the rich he hath sent empty away; as he spake to our Fathers Israel, in remembrance of his mercy, as he spake to his Servant Abraham, and to his Seed for ever. Are you not here beholding to the Woman for her Sermon, to use her words to put into your Common Prayer? and yet you forbid Womens Speaking. Now here you may see how these two Women prophesied of Christ, and Preached better then all the blind Priests did in that Age, and better then this Age [illegible] who are beholding to Women to make use of their Words. Again see in the Book of *Ruth*, how the Women blessed her in the Gate of the City, of whose stock came Christ. *The Lord make the woman that is come into thy House like* Rachel *and* Leah, *which built the house of* Israel; *and that thou mayest do worthily in* Ephrata, *and be famous in* Bethlehem: *for thy house be like the house of* Phatez, *whom* Tamer *bare unto* Judah, *of the Seed which the Lord shall give thee of this young Woman.* And blessed be the Lord, which hath not left thee this day without a Kinsman, that his Name shall be continued in Israel. And also see in the first Chapter of *Samuel*, how *Hannah* prayed and spake in the Temple of the Lord, *Oh Lord of Hosts, if thou wilt look on the trouble of thy Handmaid, and remember me, and not forget thy Handmaid.* And read in the second Chapter of *Samuel*, How she rejoyced in God, and said, *My heart rejoyceth in the Lord; my Horn is exalted in the Lord, and my mouth is enlarged over my enemies, because I rejoyce in thy Salvation; there is none holy as the Lord, for there is none besides thee; and there is no God like our God: Speak no more proudly, let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him enterprises are established; the Bow of the mighty Men is broken, and the weak hath girded on strength; they that were full, are hired forth for bread, and the hungry are no more hired; so that the barren hath born seven, and she that had many Children, is feeble; the Lord killeth, and maketh alive; he bringeth down to the Grave, and raiseth up; the Lord maketh poor, and maketh rich, he bringeth low and exalteth, he raiseth up the poor out of the dust, and lifteth up the beggar from the dunghil, to set them among Princes, and to make them inherit the Throne of Glory; for the Pillars of the [illegible] Lord, and he hath set the world upon them; he will keep the feet of his Saints, and the wicked shall be cast into darkness, for in his own strength shall no man be mighty. The Lord shall break in pieces his adversaries, out of Heaven shall he thunder upon them; the Lord shall judge the ends of the earth, and give strength unto his King, and exalt the Horn of his Anointed.* Thus you see [illegible]

a woman hath said, what old *Eli* the Priest thought she had been drunk; and see if any of you blind Priests that speak against Womens Speaking, can Preach after this manner? who cannot make such a Sermon as this woman did, & yet will make a trade of this Woman and other womens words. And did not the Queen of *Sheba* speak, that came to *Solomon*, and received the *Law of God*, & *preached* it in her own Kingdom, and *blessed the Lord God that loved* Solomon, *and set him on the throne of* Israel, *because the Lord loved* Israel *for ever; and made the King to do Equity and Righteousness?* And this was the language of the Queen of *Sheba*. And see what glorious expressions Queen *Hester* used to comfort the People of God, which was the Church of God, as you may read in the book of *Hester*, which caused joy and gladness of heart among all the Jews, who prayed and worshiped the Lord in all places, who jeoparded her life contrary to the Kings command, went and spoke to the King, in the wisdom and fear of the Lord, by which means she saved the lives of the People of God; and righteous *Mordecai* did not forbid her speaking, but said, *If she held her peace, her and her Fathers house should be destroyed*; and herein you blind Priests are contrary to Righteous *Mordecai*.

Likewise you may read how *Judith* spoke, and what noble acts she did, and how she spoke to the Elders of *Israel*, and said, *Dear Brethren, seeing ye are the honorable & Elders of the People of God, call to remembrance how our Fathers in time past were tempted, that they might be proved if they would worship God aright; they ought also to remember how our Father Abraham, being tryed through manifold tribulations, was found a friend of God; so was* Isaac, Jacob, *and* Moses, *and all they pleased God, and were stedfast in Faith through manifold troubles.* And read also her prayer in the Book of *Judith*, and how the Elders commended her, and said, *All that thou speakest is true, and no man can reprove thy words, pray therefore for us, for thou art an holy Woman, and fearest God.* So these Elders of *Israel* did not forbid her speaking, as you blind Priests do; yet you will make a Trade of Womens words to get money by, and take Texts, and Preach Sermons upon Womens words; and still cry out, Women must not speak, Women must be silent; so you are far from the minds of the Elders of *Israel*, who praised God for a Womans speaking. But the *Jezebel* and the Woman, the false Church, the great Whore, and tatling women [illegible] ies, which are forbiden to Preach, which have a long time [illegible] ed, which are forbidden to speak by the True Church, which [illegible] is the Head of; such VVomen as were in transgression under the Law, which are called a VVoman in the *Revelations*. And see further how the wise VVoman cryed to *Joab* over the VVall, and saved the City of *Abel*, as you may read, 2 *Sam.* 20. how in her

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